1: Raswan
●221, 731

MD4 Rwala MD4

[For a discussion of the problems arising on the annual trek of the Rwala when their usual grazing lands are desiccated see complete text, category 116, pp. 83-138.]

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

hot, glassy air. At full speed I drove into it towards the 133
rain pools.

Nearer and nearer came the sheep, when in an instant the whole picture changed. The long, wide pool had disappeared; not a trace of moisture was to be seen. Instead of gleaming waters, we saw milling around us a dusty mass of woolly beasts—thousands upon thousands of sheep and goats.

I stopped the car to let the animals pass. The shep- 609
herds rode over to us with their women and children, 221
scrutinized us curiously and wished us peace. I distributed cigarettes and sweets, and in response the talkative nomads told us they were moving back to their home-pastures in the north, because other Bedouin tribes had [578]
disputed their territory with them. They passed on and the desert became empty again.

The Hamad lay before us, the North-Arabian up- 133
lands that seemed to extend into infinity: flat, hard soil, 136
with nothing of any significance to break its level monotony for hundreds of miles southward and eastward. As we sped along, hour after hour, through this parched tableland, immense flocks of migratory birds would whir up out of the camel-grass at our approach. They would fly some hundreds of yards before setting again, like a cloud, upon the earth. Again and again we started clumsy, desert bustards, and large coveys of pintail grouse took wing. These desert birds—about as large as a European partridge—feed mainly on the flaming red caterpillars, which are to be found on every blade and stalk in the otherwise arid waste. Once a small wolf broke cover and two foxes loped away into the distance.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

133 We also came across a huge owl, which sat blinking and
136 bewildered by the daylight, and we brought our car to a standstill close beside it.

Unexpectedly, just before sunset, we had a shower of rain which greatly refreshed the dusty desert. The greater part of the night we passed stretched out on the bare sands in the shelter of a dry river-bed.

221 On the evening of the following day, after driving like mad, with a sand-storm on our heels, we came up with the Ruala. The great tribe was migrating northward in a body, its encampment sprawling beyond the range of vision, its vast herds spread out in all directions. A shallow depression held one cluster of some eighty tents of all sizes, their open fronts facing to leeward; and among them stood out the most spacious pavilion in Arabia, the famous tent of Nuri Sha'lan.

We drew up there, and my first question was for Amir Fuaz; but the young leader of the Ruala was not at home; he was on a visit to a clan, camping some distance from the main body.

I: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

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701

Bedouin Raiders Riding out of Camp

Preparing for the Long Migration

●221

following page 48.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

731K 221C Amir Fuaz beside the *Abu Duhur*, the hallowed tribal emblem. But it all seemed so different now: no martial bodyguard; only the litters containing some chieftain's wives and children. Now there was no Faris among the young men galloping with them on their mares, with the baying greyhounds about him. In vain also did I look for the young war goddess.

The melodies of ancient herding-songs came floating back to us as we penetrated deeper into the beautiful pastures, which, with every step we took, became more luxuriant.

Never shall I forget that happy picture of the joyful people and its contented herds browsing, as they wandered onward, the juicy herbage and luxuriant plants.

Nor shall I easily forget the stragglers that vainly strove to reach Ishmael's promised Canaan. There were thousands of camels dragging themselves along with the futile exertion of the last remnants of their strength. They were still perishing by the wayside, while the more fortunate ones were already walking in the rich meadows that had saved them from death.

. . . . . .

000 Nearly two years passed, and the hardships of that spring were forgotten. Twice since then had I been with the Ruala, but only on my third visit did I fall in with [221] the camp of the Shammar family of Faris ibn Naif; for in the rainy season the sub-tribes divide and wander sometimes hundreds of miles apart, and it is not so simple a matter to find someone you are looking for. On my arrival I was greeted by the sons of Tra'd ibn Sattam, whose tents adjoined the Shammar household, and after

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

XXVII

Anaga—the Falcon

223
539

THE FALCONER'S SONG

Arise, my brother!
Let us away to hunt with the hungry *silek*;[1]
Set the daring falcon upon my gauntleted fist,
Bring the leashed hounds,
And saddle my finely built *dhalul*.
Tie my speediest horse to her girth—
The mare of noble birth.
Let us ride once more
With the daughters of our blood,
With the wandering herds and our tribe
And the leader of our people.
Beloved friends!
To-day we ride with jubilant song,
Into the welcoming wilderness,
The hounds accompanying us in joyous voice,
And the mare with whinnying calls;
Never shall I tire of watching
The wonderful flight of the proud falcon
As he breasts the wind,
And how his golden eyes hold
The prey which his strong talons shall seize.

[221]
223

The advance guard of the migrating Ruala had a
ready reached the neighbourhood of the rain pools
Khabra Mirfiah, whence every day messengers brough
word of new thunderstorms. In that region we cou

[1] Singular. Sluki. Greyhound.

805 the first days of October. "Canopus has shown himself; well,
132 then, let us go into the inner desert; *ṭala'at as-shejl nušarreẓ*," is now the cry of the Bedouins, who, leaving the borders of the settled and cultivated districts, wander with all their possessions into the interior of the desert in search of pastures. Canopus reigns for forty nights, after which the Pleiades, *ṭrajja*, take the helm for twenty-five nights, *ṭrûwi*, to be followed by Gemini, *ǧawza'*, for an equal period. Thus the reign of Canopus, the Pleiades, and Gemini lasts ninety days in all — three months — and this season of the year is called *aṣ-ṣferi*, corresponding approximately to October, November, and December. Next, the star Sirius, *aš-ša'era*, rules for forty nights; this season of the year is called *aš-štaj*. For fifty nights after Sirius the ruler is Arcturus, *as-smâk*, but in the middle of our April the reign of the stars ends, as then the summer, *aṣ-ṣejf*, appears, which lasts to about the beginning of June and is succeeded by the dry season, *al-ḳêẓ*, extending over four months, to about the first days of October. The Bedouin knows, therefore, five seasons of the year: *aṣ-ṣferi*, ninety nights (from the beginning of October to the beginning of January); *aš-šta'* forty nights (to about February 20), followed by a period sometimes called the second part of *aš-šta'*, ending about March 4; *as-smâk*, fifty nights (to the middle of April); *aṣ-ṣejf*, to the beginning of June, and the four months of *al-ḳêẓ*. The common Bedouin is quite ignorant of any other division of the year.

821 The rains are divided by the Bedouin into *al-wasm*, *aš-*
132 *šitwi*, *as-smâk*, and *aṣ-ṣejfi*. The first includes the rains of *as-shejlâwi*, *aṭ-ṭrûwi*, and *al-ǧôzâwi*, i. e. the rains of Canopus, the Pleiades, and Gemini, or the *aṣ-ṣferi* or autumnal rains.
[221] As soon as Canopus appears, the Bedouins leave their camps, pitched in the valleys and the broad dried-up river beds, which
[731] are often over two hundred kilometers long. After copious rains have fallen at the heads of these valleys, the water rushes wildly through the channels, washing away the camps and drowning both the people and their herds; hence the
[245] proverb: "When Canopus rises, trust not the creek and gather dates even at night; *ilja ṭala'at as-shejl lâ tâmen as-sejl watlammes at-tamr bel-lejl*," because at that period the dates are ripe and no selecting is needed. The *shejlâwi* rain is also called
132 *al-ḫerfi* (or *al-herfi*). If the ground is thoroughly soaked with
137 it, *arẓ mawsûma 'alejha-l-ḫerfi*, there soon appear on all sides

CHAPTER III

STRUCTURE OF SOCIETY

SETTLERS AND NOMADS

621 The Rwala divide human beings into *ḥaḍar*, or those who
619 dwell in permanent houses, and *ʿarab*, or those who dwell in
101 movable tents. Arab, therefore, is the name given throughout
829 the desert to the inhabitant of a black tent only. The phrase is used: "*ʿArabna raḥalow, ʿarabna nazalow*; our Arabs have removed, our Arabs have encamped," in reference to members of the same kin (see below, pp. 48f.). The *ʿarab al-žebîla* are members of the same tribe. *ʿArab ad-dîra* is the common name of the nomads who are found in the tilled areas and on their borders, irrespective of the tribe to which they belong. The word *ʿorbân* expresses membership of various clans or tribes. *ʿOrbân ʿala ḍmejr* denotes that in the environs of Ḍmejr are encamped members of various clans and tribes. If the herdsmen or hunters meet an unknown nomad in their territory, they inquire: "*Ent min ên jâ walad*, where art thou from, man?" If he says: "*Min hal-ʿarab*, from these Arabs," they ask: "*Fâhmîn annak min al-ʿarab mâr min ajj al-ʿorbân*, we know that thou art from the Arabs; but from which of the various Arabs?"

621 The dwellers in houses, *ḥaḍar*, are divided into *ḳarâwne*
• 221 (the individual is known as *ḳarwâni*), or those who never leave
342 their permanent dwelling, and *raʿw* (or *raʿijje*), or those who change from their permanent dwellings during the rainy season to movable tents. After the sowing of crops in the autumn, the *raʿw* or *raʿijje* leave their villages and with their flocks of goats and sheep make their way into the steppe, where they dwell both in black goat's-hair tents and in gray tents of cotton fabric. At the end of April and in May, when the harvest is near, they return from the steppe to their houses.

101 The Arabs consist of Bedouins and *šwâja* (or *šûjân*). The
233 *šwâja* have two things black, *lehom swâdên*, black tents of goat's hair and flocks of black goats and sheep. These flocks

do not permit them to go into the interior of the desert, *mâ ješarrežûn*. They are limited to the territory where there is abundance of water and where annuals grow every year. They encamp on the edge of the desert and are therefore known as *ruḥm aḍ-ḍire*, relatives of the (people of the) settled country; they do not undertake extensive raids, *ġazw*, and they acknowledge the supremacy of various Bedouins, to whom they pay a tax for protection, *ḫâwa*. The Bedouins are Arabs who breed camels exclusively, or at least in the main, and for ten months dwell in the interior of the desert, *ješarrežûn*. At the end of June they go to the edge of the desert, *jeṛarrebûn*, dwell among the settlers until the middle of August or the beginning of September, provide themselves with grain, clothing, and weapons, and then return to the desert again.

On the edge of the desert a constant increase or decrease of the population can be observed. If the government guarantees complete security of life and property to the inhabitants of the towns and villages, the herdsmen of goats and sheep are transformed into active farmers; on all sides they build cottages, hamlets come into existence, and the *ra'w* and *šwâja* become peaceful settlers. They entrust their goats and sheep to the care of various clans of Bedouins, who do not go back to the open desert but remain on the border between villages and settlements and are themselves transformed into *šwâja*. If there is no strong government in the populated regions, security of life and property disappears and there follows a decrease of population. The permanent house is exchanged for the moveable tent; the farmers become *šwâja*. The former settlers, however, never become real Bedouins, because the actual Bedouins will never acknowledge them as equals. The term Bedouin is, hence, much narrower than the term Arab. In the view of the Rwala not all inhabitants of the Arabian peninsula are actually Arabs. Only those are Arabs who dwell in movable tents. Not all the Arabs, however, are Bedouins, but only those who spend the greater part of the year in the interior of the desert and who breed mostly camels. The Rwala are recognized by all tribes as being true and pure Bedouins. They are *ba'îdîn aẓ-ẓa'na wâsi'în aṭ-ṭa'ana*, they have very extensive territories and drive their enemies far away from their camps. They are *ahl as-snân w-al-e'nân*, warriors on horseback, for they are able both to wield the spear and to manage horses.

1 [The Šwâja -- Analyst]

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

kinsfolk. The remainder assemble together likewise according to kinship. The camping place is called *manzel*. The chief leaves the camping place last, rides ahead of all the others, and is the first in the new camping place. The herds are brought

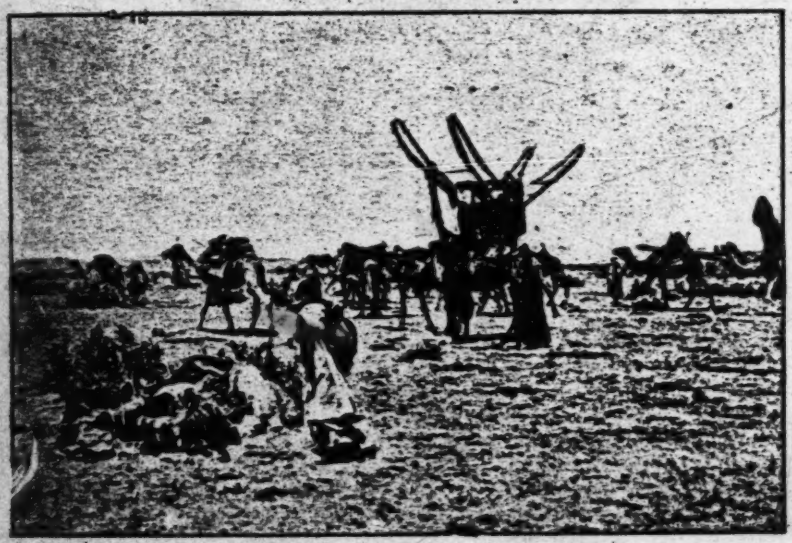

FIG. 18—*Ṣetab* litters.

to a standstill, and the herdsmen are told to let the camels have their evening pasture, *ma'aššow*.

The Rwala do not pitch camps in the shape of an ellipse as do some other tribes. Each one may pitch his tent where he likes, for his tribe is strong and can withstand any enemy. A camp with less than ten tents is called *ferīž*, one with more than ten but less than thirty tents, *neǧe'*, and one with more than thirty, *nezel*.

Before changing camps the chief sends out one or two men, usually of the Ṣlejb tribe, to inspect the pastures and watering places in the region where he would like to encamp. The phrase is: "He has sent some one of his men to inspect the region, *kallaṭ leh ḥallāṭen min zilmeh*."

If there is an abundance of rain, the Rwala are fond of encamping in definite areas during the various seasons. The best winter pastures, *mašta* (pl., *mašāti*), are found in the environs of el-Ḥōr, of the Ḥabra 'Anka, as well as of 'Lbha. If

2:Musil S-4, 5 (x = date) 1928 MD4 Rwala MD4

221 someone asks the Rwala: "Where did you graze this winter? *wên šattejtu has-sene,*" he regularly receives the answer: "Our winter pasture was in al-Ḥôr, *maštâna bel-ḥôr.*" In the spring they prefer most of all to graze, *marbaʿ* (plural, *marâbiʿ*), in al-Ǧûba and on the northern border of the Nefûd, *rabbaʿna bil-ǧûba.* In the region of al-Bijâẓ between al-Ǧûba, Tell ʿAmûd, and the volcanic territory they find their pastures in the season of *ṣejf*, that is from about the middle of April to the middle of June, *maṣjaf*, whereas from the end of June to the end of August they graze, *maḳîẓ*, in the territory of an-Nuḳra south of Damascus. In the autumn their favorite resort, *maṣfar*, is in the environs of the Sirḥân depression. If there has been no rain in al-Ḥamâd and al-Wuḍijân, they make their way to the environs of Tejma or to the eastern border of the Nefûd, where it rains more regularly.

[415]

FIG. 19—*Žirbe neǧdijje*, goatskin water container.

484 A camping place in a dangerous region exposed to raids is called *ṣâḳa.* The greatest danger threatens the tents which are pitched on the edge of the camp, *ṭwâreǰ.*

Years afterwards it is still possible to recognize an old camping place, *marḥ al-ʿarab.* The fireplace hollowed out in the men's compartment; the small piles of clay and ashes; the three scorched stones by the fireplace of the women's compartment; the piles of stones or fuel, upon which the beds were laid; camel excrements, *dimne* (pl., *demân*); luxuriant annuals, which the camels avoid, as they grow on the *demân*; all this awakens memories in the mind of the solitary traveler.

Poems Relating to Camping Grounds

539* The Rwala have many songs in which the solitary wayfarer speaks to the old camping place.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831x
539x

Zall ar-rabî' w-ḥawdarow lal-ḳejẓ
w-al-ṛarw mâ waḳna 'alejh
jâ-bu nhûd čannehen al-bejẓ
w-al-ḳalb waǧlânen 'alejh.

Gone is the time of plenty, and they have departed to
the pastures of the midsumme
But the beauty we nowhere saw.
Oh, for her with breasts like eggs!
My heart is grieving for her.

[484
221]

In the time of the sultry heats of midsummer, *al-ḳe*
the Bedouins camp in the lowlands, where water is found
abundance; therefore they have descended, *ḥawdarow*, fro
the plateaus.

Abṛi aṭaṛaṭṭa bel-manâm
w-al-'ajn mâ hi nâjime
'eddi ṣawîben bel-manâm
mâ žawwedû ḥazâjimeh.

I desire to cover myself in my bed,
But my eyes cannot close in sleep;
I feel like one lying wounded on his couch,
Whose bandages they have failed to renew.

[752]

'Eddi or *čanni* means: "I feel like." *Ṣawîb* signifies
be wounded seriously, but not fatally. *Ḥazâjem* are poultic
and bandages. If not applied well and renewed, *mâ žawwe*
they cause still greater pain.

Ḳilt a'arḍîni 'ala-ṣ-ṣarḳa
čann-ar-ramad ṣâjeben 'ajni
ḥabb al-ṛaḍi bel-ḥaḳa jarḳa
muḫṭar 'ala-l-čabd čâwîni
wa' šejb 'ajni min al-farḳa
čân al-'arab bên šowrîni.

I said: 'lay me across a gray horse,'
For it seems as if blindness had struck my sight.
Love for the desired one grows in my entrails,
And burns me like red-hot iron laid on the stomach
Ah, my eyes will become gray from the parting,
If the Arabs take different courses.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The Arabs are unable to agree as to where they should remove their camp. The lover fears that his sweetheart's kin may encamp in a different locality from his own people and thinks that his eyebrows might become gray and his eyes blind, should he not see his beloved.

Wa' šejb 'ajni, "ah, my gray, clouded eye," and *wa' šejb ḳalbi*, "ah, my gray, clouded heart," are sayings used in misfortune.

Jâ râčeb alli ḏemîlaha zên
ḳamran ejdêha šarârijje
jâ manweti-lli haleh mežfin
w-illa ṛarîben naṣa ḥajjeh.

O thou who ridest a she-camel with good paces,
With bright white forelegs, and of the *šarâri* breed!
O thou desire of mine, whose kin has moved back!
Even if far away, yet thou wilt come near to thy sweetheart's kin.

Ḏemîl or *derhem* is the trotting pace of a camel, when both halves of the saddle bag rise at the same time. *Ḳamra* is an ash gray female riding camel, whose forelegs are of a whiter hue than the hind legs. The Šarârât breed the best riding camels. When the clans wander into the inner desert or return, as a rule they all follow the same direction, so that the herds may pasture evenly along their routes. In the season of plenty, when the pastures grow again in a few weeks and the luxuriant perennials promise to yield abundantly, the regular movement in fixed directions ceases and the different clans move forward or backward according to the locality best suited to them by reason of the grazing land and water. Those going back are called *mežfin*. The lover's clan has moved backwards, the maiden's forwards. *Ḥajj* means kin, *ahl*. The lover, even if encamped far away, still approaches, *naṣa*, the camp of his sweetheart's kin, *naṣa' ḥajjeh* (or *naḥar ahleh*).

Jâ mdaḥraǧ ḫuf li 'ala-š-ša'ejle
čarreb li al-heǧên beššâdi
al-'afw mâ-ḳšarč lejle
ḥaššejt ṣanâdîž al-fwâdi
w-ašči leč jâ ḥajje jâ dwejle
w-ašûf ḥajjâneč ḳaffaw ṛûdi.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831 K
539 K

Oh, woe is me! sweetheart of mine!
Alas, she was angry with me, that is why they refused her to me.

A maiden in her anger persuaded her relatives to refuse her to her lover and moved away with them beyond aṭ-Ṭawîl ridge. The expression *ʿazzâk* is used when lightning flashes. [132] In the desert people are often killed by lightning; therefore Allâh is asked to comfort the survivors. The parting with the girl of his heart has struck the youth like lightning.

Niğmet aṣ-ṣubḥ dannat fanâğilaha
ʿokdeten bizmîri w-ana-dîraha
jâ ḥwâlen ʿalla-llâh tadâbîraha.

The morning star has shot her rays
Like a knot into my bosom, where I feel it constantly.
Alas, these changes! No one but Allâh can restore my fortunes.

It is to Allâh alone that the disappointed lover looks for help. *Fanâğil* mean not only glittering coffee cups but the pale rays of the morning star and the reflection of a beauty's white cheeks. The lover has sought his girl in marriage, but without success because her kin object, although at first they were not opposed to him.

Elja ʿâd ani min šammar
waš walaʿani bruwejli
en šarraḳaw ṭâb al-kejf
w-en ṛarrabaw jâ wejli
šikren ḏwâjeb zahra
miṯl al-barḳ blejli.

Why did I, a descendant of the Šammar,
Become attached to a Rwala girl?
If they come to the inner desert, I am cheerful of mind,
But should they go to the settled country, then, Oh woe [is me!
Zahra with her blond tresses
Shines for me like lightning at night.

[101 221] The Šammar camp in the Nefûd and to the south of it, and seldom leave their territory. Only a few Sinǧâra clans sometimes go to the settled country, *ṛarrabow*, generally to the Euphrates between al-Kûfa and as-Samâwa, to provide themselves with grain.

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

6 39X
857

mâ zâl nawwâf 'ala-l-ḥejl
w-al-mâl killen jahâbeh
jista'hel al-wared w-al-hejl
w-an-naḏel jaḳmaḥ šebâbeh.

O my Lord! O creator of the night!
Let us have rain from thy clouds,
Nawwâf goes out on raids constantly
And all the property of the enemy fears him.
Of both rose and cardamom he is worthy,
And the overcautious only hold back his youthful courage.

Al-wared means the fragrance of roses as well as the rose itself and the love of women. *Hejl*, cardamom, is added to coffee, which thus prepared is to be served to none but heroes. *Naḏel*, cowards, vile ones, signifies here the older, more cautious chiefs, who with Prince an-Nûri at their head would not allow Nawwâf and his youths incessantly to raid even hostile tribes. They feared revenge.

Jâ rabbi jâ m'awwel
t'awwel 'ala-helna
nabni bujût al-'ezz
nanzel manâzelna
narḥal 'an had-dîre
w-'an wasṭha ǧilna
jislam abu nawwâf
jarḥal w-jenazzelna.

O my Lord! O thou who returnest!
Lead us back to our kin,
Where we may pitch our tents as is seemly
And encamp on our own grounds.
We shall move away from this region
Forever to disappear from its midst.
Hail to the father of Nawwâf!
Would that he may move and allot to us new camps.

● 221 361 If the pastures in the territories owned by them do not suffice for their needs, while the territories in dispute abound in plenty, *rabî'*, the Rwala march as a rule to some of their tributary settlements in the inner desert, unload their supplies, litters, and large tents, usually leave the women, children and aged persons there, and move with their herds to the disputed

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

territory for at least one month of grazing. There they live in small tents, many even in the open; they cook their own meals or let one woman or a female slave do the cooking for several tents, and they always camp in the midst of their herds, ready for defense by day or night. The women and girls who have accompanied them soon tire of this mode of life, as is expressed in our song.

Bujût al-'ezz are the complete tents required by the social standing of the kin owning them. *Ğâlow* means "they disappeared from this territory"; *enğâl al-ṛejm*, "the fog vanished, dissolved."

Jâ rabbi jâ mâli
'aṭni faṛa bâli
fowḳ awṛaḥen 'âli
ma' waseṭ ḥijjâni
w-ğowzen 'ala bâli
wa-zmejjem ḥamrâni.

O Lord! O my all!
Give me a clear mind,
(Grant) that I may ride a tall white camel
In the midst of my kin.
A husband give me to my taste
And a nose ring of gold.

Faṛa bâli is a clear mind, a good conscience, a free spirit oppressed by nothing. It is the wish of every girl or woman to ride on the march in a fancy litter on a pure white camel. Animals of this hue are the pride of both the tribe and the family, the red ornaments hung about them being especially conspicuous. In the midst of her kinsfolk the girl is absolutely safe. The nose ring is now worn by only a few Rwala women.

Jâ râčeben ḥumejla'
râ'ih mâ jûmi 'aṣâh
jâ min ḏakar ṣwejḥebi
jâ dâjereh jâ min laḳâh
er'eh ma' ḏwejden 'azîb
wa-mzerfelen jamm al-fela'
wa' lâ laḳejt illa-l-ḥala
w-aḏ-ḏîb ğellâni 'awêḳ.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

is why the camp is without milk. Not before the fifth or sixth day, when the she-camels must be watered, can the women and girls drink as much fresh milk as they like. 10. *Maṛâlîb* are spears ornamented below the blades each with a little wreath of ostrich feathers called *ṛalab*. 11. It is a custom with Eben Rašîd to offer a she-camel and a mare to every guest of distinction. *Debâdîb* are thoroughbred she-camels, which have been grazing for some time and are well rested. *Ma'âder* are pastures reserved for horses exclusively, usually in valleys shut in by steep slopes, where they can be easily guarded and defended. 13. In the territory of al-Wudijân, as the eastern half of northern Arabia south of the ridge of al-Bišri is called, are the camping grounds of the 'Amârât and Dahâmše, who remove in summer to the right and left banks of the middle Euphrates — that is to the east, although this march of theirs is called *taṛrîb* (a going to the west). *Aḏwa* signifies the sudden swoop of a bird of prey.

In Honor of Bender, Prince of the Šammar

The enthronement of Bender, oldest son of Prince Talâl, as prince of the Šammar in 1869 was announced to all divisions of that tribe by special messengers who sang the following verse, composed by Râšed al-Haǧli:

Jâ min jebašŝer aš-šammar šâḫ bender
w-an-nâs ḳableh min ṛala abûh taṛlîh.

Oh, who will tell the Šammar the glad news that Bender has become their prince?
For he was already esteemed by men because of the fame his father had before him.

For this verse Prince Muḥammad eben Rašîd, who had overthrown Bender, sent Râšed to prison for three months.

Muḥammad Eben 'Arfeǧ in al-Ĝowf Contemplates a Journeǧ to Ḥâjel

1. *Âh w-'azâḫ min ǧifnen ǧufa'*
ǧarhadij an-nowm min barden ṣerîm
2. *[illegible] w-ḫanf eláǧ*
wa-tḫallab w-eṭṭeled ĉanni ḫaṣîm

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7. Order all the burdens to be taken up when ye resolve to go on,
   And load the camels with everything that in the desert is needed and that is ready.
8. Keep the North Star on your right, so ye may not lose the way,
   And watch the seven stars of the Great Bear that are visible.
9. Greet also those who went away from me and deserted me,
   Sejf and Šwardi, the light of my eye, my healing.
10. Thus to them speak: "Your father swears that ye must return,
    And if ye come not to him, he swears that he must come to you.
11. If thou toilest because thou art poor or to gain treasures
    [Know that] wealth does not lengthen a short life;
12. The world thou livest in lasted forever neither for al-Ājde nor Sa'dūn,
    So it is best to spit on a world beyond which there is death."

A certain Šammari had two sons, Sejf and Šwardi, who went to the Ḥawrān to earn money. This is done every year by many people from the settlements of inner Arabia. They generally join the Rwala in their march to Syria, which takes place in the latter part of June. In the Ḥawrān they help as shepherds, reapers, or threshers, receive grain or clothing for their work, and return home again with the Rwala. Some stay abroad only two months, others several years. As the sons of our Šammari had been a long time away, their anxious father composed this poem, which was recited to me by Ṭrād eben Saṭṭām. When a chief sends out a mission he takes care that all ride camels of the same color. The prince of the Rwala sends out an embassy of this kind to the Ḥawrān every year, before he comes there himself. He sends letters and verbal messages to the elders of various settlements, to certain officials, and to his confidanti, in order to assure himself of an undisturbed sojourn and of plenty of supplies. Our Šammari happened to see this party, consisting of ten youths on ten pale-gray she-camels, this color being the most favored in these animals. They resembled each other like sisters.

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3. *Mirbâ'* and *meḳîẓ* are pastures in the time of *rubî'* and in midsummer. At-Tînf is an isolated hill in the northeastern part of al-Ḥamâd. In the time of *rubî'* the country around at-Tînf is covered thickly with grasses and perennials, but no spring water is to be found anywhere near. As soon as the rain water in the *ḫubâri* or rain pools evaporates, nothing is left to the Rwala but to depart. After this they stay for some time on the east or south border of the Ḥawrân, and in the *al-ḳêẓ* season they camp in al-Mrûǧ, on the numerous meadows south and southeast of Damascus. The abundance of spring water there protects the camels from the *al-roûš* disease which attacks the bowels, especially those of the young she-camels. 4. Abu Farḥân was a nickname of Muḥammad eben Ṣmejr, the chief of the Weld 'Ali-tribe, his eldest son being Farḥân. The poet calls him *'aṭb al-maṣâwib*, a torment to the wounded, because the wounds caused by his blows were slow in healing. 5. The Weld 'Ali had undertaken to transport half of the supplies destined for Mecca and al-Medîna as well as half of the pilgrims from al-Mzêrîb, south of Damascus, to Medâjen Ṣâleḥ, or al-Ḥeǧr. Muḥammad eben Smejr guaranteed to the Turkish officials, who from their red tarbushes were called *ḥemr aṭ-ṭwâli*, redcaps, not only the safety of the transport but also its punctual delivery, *tarramow 'ala-ṭ-ṭiǧ*. The latter word means a complaint or an accusation; *eal maṣaṣwaǧ* is equivalent to *'alejk da'awa*: an accusation was brought against thee. For failing to keep to the time agreed on or for despoiling the caravan Muḥammad was liable to prosecution by the Turkish officials. He was therefore dependent on them, as if he were their slave. The second half of the transport and the pilgrims were convoyed by the Beni Ṣaḫr as far as Ma'ân, from this place by the Beni 'Aṭijje to Tebûk, and thence by the Beli to Medâjen Ṣâleḥ. 6. With Muḥammad eben Smejr the chief of the Eššâǧe'a clan, Ḥmûd eben Me'ǧel, originally an ally of the Rwala, was staying at that time. 7. The poet informs him that he should ponder upon the position he occupies with Muḥammad and also begs him not to be angry with him for taking this liberty. They fight each other, therefore the spittle of rage has already been spat out between them. 8. Feiṣal, the father of Ṭalâl and brother of Hazzâ', captured al-Ǧejdûr, a territory southwest of Damascus, with the help of hardy, old, and therefore prudent warriors and of a few bold young chiefs. *Me-*

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15. Before your faces good fortune will bring success to all,
With help of the angels and of Him who built his heaven.
16. O chief, both warriors and clans migrating follow thee,
And the youths give the enemy that drink for which
he had much craved.
17. O chief, thou giver of she-camels with long reins,
Thou givest also long-paced fearless mares.
18. Ah, [this poem] should be sung at all gatherings!
Ah, they will have to ask us how it was rewarded.
19. Then I shall say: "From Eben Ša'lân came to me
A sorrel she-camel with bulging back and enduring of gait."
20. He who dwells far from his camp, seeks, when seized
by longing,
[To hasten home as fast] as an ostrich which has sighted
him who fired the shot.
21. Even if I slept, the eyes' sleep, O chief, will not bring rest,
For, O chief, every eye weeps for its own sorrow!

This poem was composed by Mir'el aḫu Za'êla from the despised Šlejb tribe and recited to me by the poet. He adapted his pronunciation to that of the Rwala, whose dialect he had perfectly mastered.

Verse 1. Among the Rwala there is no morning call to prayers, but the poet refers to it just as he used words which are not colloquial. The Muntifeẖ carry a flag on all their raids, and the members of the tribes allied with them do the same. 2. Al-Markab is sacred to all the Rwala. Should they lose it once only, should it be captured by the enemy, they would not be allowed to procure a new one, the emblem of their unity would be lost, and they would think that Allâh had deserted them. 3. *Al-mâṭeli* is a rifle constructed after the Martini model. *Jeŝda*, or *jeŝbah*: he resembles. 4. By *aš-šejḫ mâf* is meant here Prince an-Nûri, who excelled all by his bravery and prudence. 5. *Tefâfiš* are sharpshooters, marksmen; *tefaḫa*, a rifle. 6. *Aṭ'âm* are the camels which carry the tents, clothing, household goods, women, and children of a migrating clan. One of the principal tasks of a chief is to ensure safety during migration, as it is then that the tribe is in greatest danger, for then the camels are most easily frightened. The main body of the warriors ride, as a rule, at the head of the clan, while smaller troops are interspersed among the herds of camels grazing along the way. When the

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484 enemy is sighted, the main troop advances to meet them. If
221 the enemy is stronger, they are usually scattered, thus leaving the women and the laden camels without protection. The
539 enemy then lead away the camels and search for what is
726 most valuable, thus uncovering what the fair women have concealed. This was prevented by an-Nûri, who remained at the side of the deserted women. 7. *Lejl ṣarmân*, an angry, irritated lion, is another poetical expression. Like a bloodthirsty wolf, *ḏîb aṣ-ṣawâri*, did an-Nûri crush the attacking enemy, who were unable to resist him. 8. *Hafat* is said of a mare either utterly exhausted or with a dislocated foot which hinders her moving. 9. The fight took place between al-Ḥšejbi and Fejḥân, therefore the wolves there were howling with joy at the feast prepared for them. A hyena is called *'arǧa'*, lame, because it cannot run fast or for very long. 10. *Afṭar bkowmênen* means that he breakfasted on two fights, because the Rwala with an-Nûri at their head first repulsed at Fejḥân the raid made on them by Ṭâmer, the son of Sa'dûn, then attacked Eben Meǧlâd, a protégé of Sa'dûn, near al-'Êweǧ northwest of Line, and finally defeated Sa'dûn himself in the encounters at al-Ḥšejbi and al-Mḥaṭa. 11. *Al-ḫejl emtellât* are mares, which, being too exhausted to run any farther, are left behind. *Al-ḥalîb elja ṭjaḍḍa! ḥṭûha*, long-tailed mares whose pace grew slow, are mares with long tail hair and with their legs hurt in the fight; they are too slow to avoid the blows. 12. *Jaḥḍi* or *ja'ṭi*: he distributes gifts. Nawwâf does not keep the booty himself but distributes it among those whom he likes. 13. *Ṣḥûn* are large trays on which meat is set before the guests. Both Prince an-Nûri and his son Nawwâf entertain guests continually; meat is always being cooked, and therefore their trays are full of fat drops resembling
[643] drops of dew. 14. The chiefs an-Nûri and Nawwâf are descended from a house which has given to the Rwala from ancient times chiefs and conquerors of riders. 15. *Miḥân* signifies success, favorable result. *Mulûk*, for *malâjika*, angels. *Bjâk*, or *b'awne*: with the help, under the protection of. 17. *Ḳoḥûm* is a horse afraid of nothing. 18. *Wa' ṣejjûr* is a poetical term for *lâ budd*, absolutely certain, necessary. 19. *Nâbi ḫarûha* is a fat camel whose hump resembles a bulging knoll, a cone. 20. The poet longs for a present so that he can return to his Slejb soon. *Tafrîz rubda* is the fastest gait of an ostrich, during which it flaps its wings. The bird runs in this manner

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6. *aššf ḥejl ḥujúḥekom teľeb aľâb*
'an surbet ar-ribâân hom w-al-ḥamâmid
7. *abu-d-dhûr mu'auwed jilhab alhâb*
beľâf rammâj al-malâbis mar'id
8. *wa' saffak ḥwij al-ḥejl saffat ḥalabîâb*
ḥallak teṣhar min zemâjelk ferrid
9. *wa' min ṣâk lees ḥarâbna ḥirebek šâb*
jûšef ḥwâdek min wara-z-zilm w-ja'id.

1. O thou who ridest a trotting [she-camel] with a troop of nine thousand!
Their camels near the Ḥasan and Mesâ'îd
2. In midsummer dwell, to be protected from disease of the bowels and from flies,
While at Ṣwêr in autumn thou wilt find camels young and well fed.
3. The camels [of that troop] bear no load but gunpowder in horns,
Sabers of Persian make, and spears with steel blades.
4. They will reach the accursed Čenhâb kin,
The Čenhâb, whose prayers and kin alike be cursed.
5. Say to them: "Your riders on young mares with clipped tails were driven back by the cavalry
From the river Euphrates as far as the creek of 'Erbîd."
6. I seem to see your chiefs' horses as they played
Before the Ribâân and Ḥamâmîd troop.
7. [The Rwala emblem] Abu-d-Dhûr is accustomed to throwing of flames
With the help of the thunderer, defeating men clad in armor.
8. Ah, that true man of strength did thoroughly cuff thy face
And left thee alone of all the pack camels.
9. Ah, of one who has tasted the tickling of our spears the moustache will grow gray,
He will stop his horse and will return home behind the back of other men.

The reciter was 'Awde al-Kwêčbi. 1. *Haḏḏâb* is a she-camel which trots as fast as a mare. Ḥasan and Mesâ'îd are tribes living in the lowland west and northwest of the Ḥawrân, where, as a rule, the Rwala camp from the end of June to the middle of August.

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the middle of August. 2. Ṣwér is an important watering place northeast of the oasis of Skâka. *Miṣfár*, fall camping grounds from the beginning of October to the middle of December. *Seráḥíǧ*, well fed, was pronounced *seráḥíd*. 3. *Aḥab al-melek* dark gray salt, means gunpowder, which in the muzzle-loader period was carried in a little fancy horn, *dbâb*. *Dakk al-'aǧam*, beaten by the Persians, means a Persian saber. *Mdel 'aḳát* or *mashúbát al-bucálíd* means spears, as the Rwala drag steel blades on long wooden shafts. 4. *Ṣaláḥíd*, a poetical expression for kinsfolk and parents. Čenhâb is an opprobrious nickname for the Eššâǧe'a. 5. The tail hair of young mares is either clipped or cut off entirely. The spring and the short creek of 'Erbíd rise near as-Samâwa. 6. The Eššâǧe'a chiefs merely pretended to urge their horses to atttack. In reality they tried to keep away from the kinsfolk of Ribšân and Hamâmíd. 7. Abu-d-Dhûr, the ancient tribal emblem of the Rwala, here represents Prince an-Nûri and his retinue. *Mar'íd* thunderer, is formed from *mar'ad*, *jemar'ad* being said for *jer'ad*, he thunders. 8. *Saṭṭ*: he cuffed, he struck. *Ḥalablâb* is an onomatopoetic word for cuffs, boxes on the ears. *Zemâje* are male camels which carry the supplies and tents of the chief. The Eššâǧe'a commander lost all his camels, or, as the poet puts it, of all the pack camels he alone was left, *ferríd*.

POEMS OF WARS AND RAIDS

Scorn of Fallen Chief's Daughter for Kin Who Fail to Avenge Him

1. *Hall al-helâl w-kamelen al-'elúmi*
   wa-tmaẓhalat 'anna ǧamí' al-ḥačâja
2. *eḫṣú ḫaseejtu killekom já-r-reḫúmi*
   waš 'aḏrakom má tebnaǧún az-ẓumâja
3. *aššf 'okbánen 'alejkom teḫúmi*
   t:bṛi-l-'aša minkom al-kbâr al-alája
4. *eḏ'aw bšegrat má naḳultom eṭlúmi*
   min ḳubl má teḏ'ún miṭl az-ẓaḥája
5. *jiščinnakom bizen taḏukk ar-rukúmi*
   entom eiterken lá juḫallen 'arája
6. *wa' wajlakom en čán saffahtom 'elúmi*
   w-allâh latrúḫún killekom ẓaḥája